(rf Liang and Yen and the other principalities in that area. In the middle of the fifth century they carried their arms into what is now the New Dominion, and several of the leading oases and trading centers of that region, including Turfan and Kashgar, became tributary to them.

The T'u Pa monarchs first fixed their capital at P'ingch'eng (now Tat'ung), in Shansi, but later, in the last decade of the fifth century, moved it to Loyang in Honan. They strove to adopt and patronize Chinese institutions and culture. Eventually the T'u Pa language and costume were proscribed, conformity to the Chinese in these matters, in family names, and in court ceremonial was ordered, and intermarriage with the Chinese encouraged. The T'u Pa became defenders of Chinese civilization against fresh invasions from the North—building for that purpose at least two frontier walls. As we shall see in a moment, some of the line were especially noted for their advocacy of Buddhism, although others espoused Confucianism and still others Taoism.

Among the most powerful of the enemies on the north against which the Northern Wei strove to defend their realm were a Mongol people known to the Chinese as the Juan Juan, meaning to wriggle, like a worm, possibly a pun on their true name* They gave the northern marches much trouble. About the middle of the sixth century the Juan Juan were in turn defeated by some of their former vassals, the T'u Chiieh, a Turkish people, who thereupon, in the second half of the sixth century, proceeded to build in Mongolia and Central Asia an empire of vast dimensions. These Turks, indeed, joined in overthrowing the Hephthalites, or "White Huns," possibly related to or identical with the

Juan Juan. In the middle of the fifth century the Hephtha-
lites had become a great power centering in the valley of the
Oxus and had been successful invaders of India. The T'u Chiieh
were not very highly civilized and had derived such culture as they
possessed probably not from Chinese but from Iranian and Ara-
mean sources. They formed a temporary alliance with the Sas-
sanian monarchs of Persia and obtained the territory in which are
now Bokhara and Samarkand, thus controlling in part the caravan
routes by which silk was carried from China to the Byzantine
Empire. We find these Turks, however, soon turning against their